the world, every law it can unravel, every force it can trace
out, has some divine message for man. Every natural
phenomenon, be it bacteria in sealed flasks or coloured bands,
in a spectrum, be it building power of molecule, mimicry
of insects, natural selection among animals, has something
to tell of God's thoughts and powers and methods of action.
Nature then to the religious man constitutzs God's Oldest
Testament, His most direct Scripture and His most inspiring
Revelation. The ideas disclosed in it are God's thoughts ;
natural laws are divine laws which are the modes of the
manifestations of the Divine Being, the enunciation of His
wise designs. Natural history is a chapter of natural theology.
The principles of philosophy are the expositions of His pro-
found purposes. The researches of Science are the elucida-
tions of His marvellous methods through age after age and
in diverse departments. All Science is thus a revelation of
the Omnipresent Worker. There is therefore no necessary
and rightful antagonism, no real conflict or shadow of conflict
between Science and Religion. Both proclaim, though in
different voices, that the whole universe is the embodiment
and manifestation of its Creator.

From the foregoing, we may conclude that our self-know-
ledge which is the true scientific foundation Qf all real know-
ledge, and which forms the basis of our knowledge of God,
leads us to the fact that the non-existence of a Mighty,
Righteous and Loving Being, such as postulated by the
Rishis, is inconceivable and unthinkable, that all propositions
implying denial or doubt of the existence of God—proposi-
tions which form the basal principles of scepticism and ag-
nosticism, are self-contradictory. An analysis of our
jbeliefs in the world and man and in a moral order of the
universe, shows, that they all necessarily imply a firm per-
suasion in the truth of an Infinite and Perfect Being ; that
every perception, every thought, every particle of knowledge,
however acquired, even our doubts and misgivings, pre-